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THE  
BANNER OF THE COVENANT.

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For Christ's Crown and Covenant.

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THE IRISH GENERAL ASSEMBLY ON MINISTERIAL  
SUPPORT.

(Continued from p. 296.)

IN the example of that great and blessed reformation, is a third suggestion, which it is now time to consider and illustrate. The work must be a voluntary one. If it cannot be accomplished with the hearty good will of the people, it should not be attempted by any legislative measures. They should be instructed in their duty, and exhorted to perform it; but if they are not ready to do it, we must wait until God shall so incline them. The obvious remedy that would occur to any observer, is the advance of the ordinary vote of stipend. Reason would suggest that this should at once be proposed, and could not doubt but it would at once be adopted; but prejudice is stronger than reason, and the interests involved are far beyond any financial considerations. It might be shown that the depreciation in the value of money requires an advance in amount to make it equal to what it once was. It might be urged that the expenses of the ministers are increased fourfold beyond what they were when the present amount of stipend was fixed. An argument utterly unanswerable, might be constructed. But though an argument does not convince, it may provoke. One who is well informed on the subject has said, he believes that a proposal to raise the stipend, in our congregations generally, would create a rebellion in Ulster. If it be so, it is certainly better that the minister should suffer, than that the people should be excited. We will have no controversy with them on this subject. We must remember the example of the Apostle Paul, who knew equally well what were his claims and how to forego them. No strange thing happens to the ministers of Christ, if they are required to bear as he did. It may be, the fears entertained by many on this question are groundless; but whether or not, let all understand the movement recommended is to be voluntary. Whoever will stand aloof, let them stand aloof. But it does not follow that we are to assume all will do so. Our experience, already obtained, forbids such a conclusion. Some congregations have begun to move in the desired

direction. A large number of the members of our congregations, throughout the whole land, are longing for an improvement. To all such, it is our duty to afford an opportunity to discharge what they consider to be an imperative duty on their part. In every congregation where it is necessary, let there be begun a supplementary fund for the better support of the ministry. The stipend can remain as it is for the present, and another provision be made for upholding Divine ordinances in efficiency. Wherever any members of a congregation, be they few or many, consider that the provision for their own minister is inadequate, let them associate in a voluntary contribution to place him in a better position. Some, or many, may decline to unite with them, but they will have attempted to perform an important duty. Nor will they find the indifference and reluctance which many anticipate. They will be agreeably disappointed to meet with a concurrence and support on which they had not reckoned. Nothing is necessary but to make the attempt. The difficulty is overcome as soon as a few can be induced to begin the work. (Hear, hear, and applause.) Example is powerful, and its influence would be found irresistible, in this instance. It would first operate in the congregation in which they who set it worshipped. (Hear, hear.) Many of their brethren would catch their spirit, and concur with their measures. It would then spread far and wide through other congregations. What had been found successful in one place, would be adopted in another. If a few congregations would set the example desired, it would be imitated eventually throughout the length and breadth of the land. The movement would issue in a permanent and adequate support of the ministry of the Word. Instead of a stipend, averaging from 1s. to 5s., involving those dependent on it in the difficulties of poverty, and tempting or constraining them to devote their attention to other means of subsistence, there would be a fair and reasonable provision, enabling them to pursue, without distraction, the high and holy ends of the Christian ministry. (Hear.) Chcered and encouraged by the sympathy of a willing people, they could go out and in among them, gratefully acknowledging their kindness, and dispensing, in return, the higher and holier blessings of an unrestrained Gospel. To secure this end, there is a fourth suggestion, to which attention is solicited. It is necessary that the public should know the liabilities to which their ministers are subjected by the public business of the Church, over and above their personal necessities. By many, these are never considered. It is unpleasant to speak of them, but, in this public question, delicacy of feeling must be sacrificed. To one class it is, perhaps, vain to speak. One brother, a member of the Synod of Belfast, in filling up his return to a query-sheet, lately transmitted, states that, in considering this grave subject, one member of his congregation expressed the opinion that £16 a year was quite sufficient for a minister's support, thus allowing him close upon a shilling a day. An elder, with larger views, admitted he might require £30; but all agreed that, unless there was the most extraordinary extra-



vagance, every minister could annually save the whole of the Royal Bounty. It did not seem to be necessary, or at least hopeful, to address any expostulation to this company. But there is a very different class among us, who are enlightened, considerate, and kind, but yet who have never thought of the drain upon the income of their ministers, from the public business laid upon them. (Hear, hear.) Their attention is solicited to the following items:—There are annually four meetings of Presbytery, and in one case twelve, besides a meeting of the Synod, which may cost, on an average, £2 a year. There is the meeting of the Assembly, which will require £3. There are occasional meetings of committees, which cannot be reckoned at less than £1. Thus, no minister can attend to the ordinary public business of the Church, at an expense of less than £6 or £7 annually. But he may be placed on the Directory of Missions, and some always are so. These must attend six meetings, in Belfast, Coleraine, Derry, and Dublin. They cannot do so under a charge of £6 more. Then they may be on the Manse Fund, and it requires four meetings, costing £4. Thus we have already exhausted our funds, £16. But there is an item to be added. A congregation at a distance of ten, twenty, thirty, or fifty miles, honors a minister by asking him to preach on a fast-day, or some such occasion. He goes, and preaches his best; and the congregation are so pleased with his services, that they would not insult him by proposing to bear his expenses. These are facts. Have they been considered? Impossible. Had they been thought upon, our congregations would have seen that the business of Presbyteries, and Synods, and Assemblies, and committees, and missions, and fast-days, was their business. They would have seen it was enough to lay the duties of them on ministers, without the expense. They would not have asked them to have worked for them, and have charged them for doing so. What would the member of a mercantile firm think of being sent on the business of his house, hither and thither, and left to bear his own expenses? The partnership would speedily be dissolved in such a case. It may be said, all these duties ought to be done by ministers, but they are not. Our reply is, some do them all, and have done them for years, without a complaint. Others do not, because they cannot; they would swallow up almost their entire stipend. The consequence is, many are absent from such meetings, whose presence would be most desirable. All appointed to the work ought to be there; and so, it is believed, they would, did not their circumstances render it impossible. (Hear.) This is plain speaking, but the emergency requires it. Our congregations are asked to consider it. (Hear.) In former times they did consider it, and it was the custom to pay the expenses incurred by public duties. The delicacy of ministers has permitted the ancient practice to die out. It is for the people now to say whether they shall revert to the practices of their fathers or continue in their present habits. (Hear.) Whatever their decisions may be, there is another party in this question, to whom a fifth suggestion may be made. It is a fitting subject for our

Church Courts, and both deserves and demands their earnest consideration. (Applause.) The whole subject should be discussed and determined there. The late meetings of Synod felt its importance, and much information was given and received. (Hear, hear.) It is not meant that the mere details of the question, such as were referred to under the last suggestion, should occupy the time of Church Courts, but that certain standing regulations should be adopted by them, adherence to which might strengthen the ministry, and so eventually secure the best interests of the Church and the country. For example, they should visit and examine the families of every congregation, and see they are right. The Presbyteries should look very narrowly into the applications that are made for the erection of new churches. By all means let every facility be given, where they are needed, but let both the necessity and the practicability be manifest. Two things should never be lost sight of,—a sufficient occupation for a minister, and a sufficient support. If there be not work enough, his position is perilous; and the same is true if there be not means of sustentance. In the old Synod of Ulster, the minimum stipend on which any congregation would be recognized was £50, and assuredly in ordinary cases less should not be admissible. There may be exceptions, but good reason should be shown for them. It is equally the duty of the Presbyteries to give special attention to the proposed support of the minister, at the period of his call and ordination. If it be inadequate, either to the necessities of the minister or the capability of the congregation, that is the time to deal with them respecting it. In not a few of your old, rich, and respectable congregations, the largest amount of stipend paid for a sitting is 2s. 6d. a year. This has come down as a relic of ancient days, when the half-crown was no mean offering; but in the altered circumstances of the present time, no reasonable and fair means should be left untried to blot out such a record from our congregational books. (Hear, hear.) In these reforms, Presbyteries should be aided by such committees as that which has charge of the Manse Fund. Effectual aid has always been rendered by that committee. It has adopted no rule on the subject; but it has looked closely into every case where aid was sought for either a church or manse by a congregation that paid less than £35 to its minister. In several instances it has made the grant conditional on the raising of the stipend to that sum at least; and, it is encouraging to state, almost invariably with success. Instances have occurred in which the announcement of the decision of the committee to that effect in the congregations has almost produced a rebellion; and an excitement arose that threatened destruction. But their fire was so furious that it speedily burned out. The embers retained sufficient life to kindle a little heat among them. They entered into friendly communion. On considering the matter, they found they possessed a little more vitality than they had imagined. They stirred themselves into activity, and found, before they were aware of it, that they had grown into a comfortable fire, at which their minister

might warm himself in his new manse. In short, they accepted the offer of the committee, and honorably fulfilled the terms of it.

The Assembly itself would do well to exercise a vigilant superintendence over its Presbyteries and committees in this matter. For example, might it not be a good rule to require that every new congregation should offer a minimum stipend of £50; and that, in cases where this was not done, the Presbytery should be required to report to the Assembly, and stay proceedings until its sanction was obtained? Or might it not be well to appoint a committee to consider and watch over this whole matter, instructing them to obtain information respecting the condition of ministerial support in all the congregations of the Assembly, and to use such means as they found necessary for advancing it in the judgment and approval of the Church? Particularly, would it not be a wholesome measure if the Assembly enjoined Presbyteries to require from any congregation under their care a printed return, at every April meeting, of the names of all seatholders, the amount of stipend paid by each, with all other congregational income, and the disbursement of it—these returns to be forwarded by Presbyteries to the Assembly's Committee, who would annually consider and report upon them? "Consider of it, take advice, and speak your minds." Only one other suggestion shall now be offered, but it relates to a branch of this subject of extreme importance. All that has been said contemplates the case of congregations that may be able to support the ministry themselves. (Hear.) Beyond these, however, there are some who may not be in a capacity to do so. They may be few. It is believed they are so. If those will support their ministers who are able, there will be few to be provided for. There is, perhaps, no congregation of a hundred families that does not spend more on strong drink and tobacco than would be required for their minister. It would be unreasonable to ask others to support the ministry in such circumstances. Still there are exceptions. There are congregations at outposts, where there is not a Presbyterian population to support a minister, and where yet there ought to be one. Provision should be made for such cases. A Supplementary Fund ought to be provided for them. (Applause.) It may be felt that in the present engagements of the Church and Manse Fund, it would be unreasonable to enter on such a work. There is, however, no need for haste, and it will be seen how these will be situated, after that fund has done what it can for them. A greater difficulty is presented in the number of public objects already claiming the contributions of the Assembly. Could a new appeal be now annually made without endangering those that have already been sanctioned? Perhaps not. But there seems to be a way in which these cases might be met without a new agency. Would not this be a legitimate appropriation of the collection for weak congregations? Let it be increased, and let efforts be made to bring it up to the necessities of the congregations in question. It is well known this collection is one of the smallest that is made among us. It has not had the warm and generous sympathy of



some—of any—of our other public objects. It is needless to inquire into the cause. Rather let the hindrances be removed. The way to do so is to present an object that will have attractions for all our congregations. (Applause.) And can there be a more engaging object than the support of the Christian ministry in weak congregations, the necessity of which is admitted, while yet it is acknowledged that they are not in circumstances to support a ministry for themselves? It might be shown such congregations have claims which are altogether peculiar and most urgent. They are so many lights in the dark places of our own land. (Hear, hear.) They are missionary posts, where watchmen are placed to discover our own Presbyterian people scattered and in danger of being lost in a dense, and ignorant, and superstitious population. They are witness-bearers holding forth the Word of Life, in their plain doctrines and simple ordinances, to the contemplation, and obedience, and acceptance of a neglected or enslaved community. And while they thus occupy a most important position in their own localities, they have proved to be a most valuable and important element in our own ecclesiastic constitution. After being fostered for a time, they have become strong enough, many of them, to stand by themselves, and to return to the parent Church the help they once received. They have been among the liberal supporters of all our missionary enterprises, according to their abilities. In serving them we have served ourselves; and, therefore, in this question of ministerial support, it would be alike unjust and unwise to overlook the claims of our weak congregations.

In conclusion, let the Assembly be assured, it is with extreme diffidence these suggestions are submitted for their consideration. By some Providence not easily explained, the subject has been unintentionally pressed on our attention. It has certainly been matter of much consideration and earnest desire. It is observable, too, that it has stirred, at the same time, on many minds in various places. No wonder. The question is a vital one. If the ministry be not right, all, that appertain to the Church, must be wrong. The ministry is not right, until it is in a position to give itself exclusively to the one hallowed enterprise of seeking the salvation of souls. If it be “cumbered, careful, and troubled about many things,” it cannot as it ought prosecute the “one thing needful!” Our appeal to you, and to all our congregations, is, to emancipate them from heart-distracting secularities, and to lay by a reasonable provision for their support; “loose them and let them go.” May the Lord show us how this is to be done. May the great Head of the Church preside in our councils, and give us “one heart and one soul.” And may He give us to realize, that He can still furnish “men that have understanding of the times, to know what Israel ought to do.” (Great applause.) Moderator, it was stated by yourself, that I was prepared, in connection with a Brother, to offer a resolution to the Assembly on the subject of ministerial support. That is not exactly the position which we occupy, though it is a kindred one. Our view is this: to state what we think,

without putting it in the form of a motion, but rather to leave it to the Assembly to say what sort of motion it would approve of. Our view is, that the Assembly should now appoint a committee, to take the whole question into their consideration, during the sitting of the Assembly, and report to the Assembly before its ending. It would be necessary, we think, that any resolution you adopt, should be somewhat minute in its instructions to the committee to whom this business is intrusted; and we are desirous that we should have brethren from all parts of the country to aid by their advice in making up these instructions. Our view is this, that you should now appoint a committee, to consider this matter at such time as they may find convenient, and report what they recommended to be done, and then to appoint a permanent committee to take charge of the matter, with such instructions as you shall think proper to give them. We are rather desirous that the Assembly itself should move in the matter, than that there should be any motion on our part. He would have no objection to move the appointment of the committee.

The CLERK said, that a memorial had been put into his hands on the same subject from the elders, deacons, and members of committee within the town of Coleraine. He then read the memorial.

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“SET ON THE GREAT POT, AND SEETHE POTTAGE  
FOR THE SONS OF THE PROPHETS.”

THE permanence and extension of the Church must ever be the leading object of each Christian's life. To lengthen her cords and strengthen her stakes. For the accomplishment of these desired ends, preaching is God's appointed instrumentality. In order to the largest amount of success on the part of the ambassador, a sound and thorough education, *physical*, intellectual, and moral is necessary. That an adequate supply for the Ministry has long since failed, our numerous and languishing vacancies bear sad evidence. Is there no remedy for this? Have the talent and piety among our youth withered away? Have our means dried up? Either true, the Church is already beyond the hope of redemption.

With the fullest assurance, however, strengthened by knowledge, it can be affirmed, none of these things are wanting. What, then, hinders? A simple and very practical cause. In general the money is in one connection, and the devoted talent in another? Can these be blended together?

At the late meeting of Synod, a Board of Education was organized, with the design of effecting a union between these things inconveniently separated. Since the organization, the Secretary has made some inquiry through the Church, and has already a list of near *fifty* young men, in our connection, each one of whom may be looked upon as a hopeful candidate for the Ministry. By proper encouragement this list might soon be extended to a hundred. And yet, it may be safely affirmed that without the fostering care of

the Church not one in five of these young men will ever preach the Gospel in our connection, or perhaps any other. The thing is impracticable. The way is barred against them. Unaided, they cannot. They are not the sons of the wealthy, whom, under present circumstances, we may hope to enter the Ministry. One such example would be cause for general thanksgiving. The hopeful for this service are, in general, those who depend upon their own labor for a present sustenance—the sons frequently of a poor widow. How are such to sustain themselves during an eight years' course of study, at an expenditure of at least two hundred dollars per annum? From whence is the means to come? By hard toil and strict economy every other year may *possibly* be given to study. Sixteen or more years in training. Commencing at twenty, the candidate will number thirty-six years before the Presbytery will commission him to preach the Gospel; the unfitted cannot, must not be sent out. By that time anxiety and too severe toil will, in many instances, have prepared the candidate for the grave. Will the Church longer suffer such things? Is she willing to lose at least eight years in the vigor of life in many of her candidates, which, by a little foresight and expenditure she might have in her employ, making our waste places glad? Can a sufficient number of young men be found thus to endure? Our present want answers—*No*. A few we have who are nobly, resolutely struggling through every difficulty. The writer knows the condition of a number of young men, whose whole hearts yearn for the college halls, but, from necessity, must turn aside the coming season to teach or labor.

Means we have, in abundance, to meet all these wants, and our faith is strong enough to believe the members of our Church, who are able, will furnish them. At one of the sessions, during our late meeting of Synod, it was stated without contradiction, that three millions of money were represented (owned) by the elders, who were then delegates on the floor. A tithe of the interest on this sum, leaving out the remaining wealth of the Church—yea, even the twentieth, or the fortieth part of the annual interest would, at once, enable the Board to keep fifty young men, without interruption, in training for the Ministry. Since then one of these elders largely representing wealth has been called to account for his stewardship. In earnest affection we call upon those remaining for generous contributions. When also the house is set in order for the journey to the unseen world, constitute the Lord, through the Board, one of your heirs, and be assured no regrets will be occasioned when answering the queries of the Judge as to the disposition made of what He gave you here. Come, dear brethren, rich and poor, men, women, and children, forward your donations so soon as practicable to the Treasurer of the Board, Hon. G. Adams, Pittsburg, Pennsylvania.

You vacancies, who have been yearning so long for pastors, here is a practical scheme through which to obtain an answer to your prayers—it is believed the *only* present practical one. Collect and



forward annually to the Board at least half the salary you would pay a pastor, had you one, and soon one you shall have.

Yours, in behalf of filling the "*Great Pot.*"

A. M. STEWART.

## THE BIBLE.

OF all books, the most remarkable in its history, the mightiest in its influence, as the noblest in its origin, is THE BIBLE. Coming into the world in successive portions, it yet forms a consistent whole, and has received in different ages every kind of treatment. It has been studied with devoutest love, and persecuted with bitterest hatred. Revered, neglected, admired, abhorred, it has pursued its course; enlightening the ignorant, convicting the guilty, comforting the sorrowful, encouraging and strengthening the resolute and manly. It has guided millions on earth, and has led millions to heaven. It is a book for every age; is adapted in its method and contents to influence all, and has proved the teacher both of the barbarous and of the civilized portions of our race.

Whether it is contemplated by us in its parts or as a whole, it is equally rich in historical interest. If we turn, for example, to Rom. 12 : 1, where we are besought "by the mercies of God to present our bodies a living sacrifice," we find the passage marked with the name of Usher, who ascribed to it his conversion. Top-lady points, for the same purpose, to Eph. 2 : 12. An Ethiopian eunuch, riding home from Jerusalem, in the first age of the church, found the Gospel in the fifty-third chapter of Isaiah; and sixteen hundred years later, an English earl—the Earl of Rochester—once a profligate infidel, finds the same message in the same chapter. The twenty-third Psalm was probably the death-song of David, and has been the death-song of many besides. This Psalm Bishop Sanderson died repeating. A single verse from the Gospel of John, "God so loved the world," commenced the work of evangelization in the South Seas; as another on the crucifixion produced the same effect in Greenland, after long years of comparative failure, though in the latter case, the rudiments of natural religion, and the acts of handicraft skill, had been taught with the utmost assiduity. Another verse, "It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners," has afforded comfort in prospect of coming judgment to thousands, and among them to Andrew Fuller and Dr. McAll. Indeed, it may be affirmed that, of the nearly eight thousand verses of which the New Testament is composed, there are few which have not touched the hearts, or aroused the conscience, or confirmed the faith of some now in glory; portions even unimpressive having met the feelings of peculiar classes of readers, and suggested lessons, or supplied evidence, as in the case of the genealogies, which might otherwise have been concealed.

If we look at larger divisions of the volume, the associations are

no less attractive. The Psalms were the favorite book of Hooker, of Horne, and of Luther, who regarded them as the choicest trees in the garden of the Lord. The Epistles of Paul were seldom out of the hands of Chrysostom, the "golden-mouthed" orator of the early church. The martyr Ridley tells us incidentally, in his farewell to his friends, that he has learned nearly the whole of them in the course of his solitary walks at Oxford. Boyle could quote, in the original Greek, any passage of the New Testament that might happen to be named. On Daniel and Revelation, Sir Isaac Newton spent some of the ripest hours of his life. Locke devoted twelve years to the study of the Epistles and of the whole Bible, which he has carefully analyzed. It is a proof of the esteem in which Leighton held the whole book, that his French Bible (preserved in the Library at Dumblane) is filled with manuscript extracts from ancient commentators; while in an English copy he was accustomed to use, there is hardly a line unmarked by his pencil.

The historian Foxe tells us that Tyndale owed all his knowledge of Divine truth, and his conviction of its value, to the study of those Scriptures which he was the first to "set forth" or publish in his own tongue. Wycliffe, his predecessor in the work of translation, and the "Evangelical Doctor" of his day, ascribed his conversion to the same cause. Luther was first impressed by the writings of Huss; but he learned the Gospel and the first principles of the Reformation from the Epistles to the Galatians and the Romans. Bishop Bedell seems, from Burnett's account, to have studied the Bible from his earliest childhood, and gathered from it all his religious knowledge. Carey was taught the Scriptures, like Timothy, from his youth, and has himself ascribed his religious decision to their influence. How instructive to notice that the men who have done most since the Reformation for the translation of the Bible—Tyndale in England, Bedell in Ireland, Luther in Germany, Carey in India—all received their deepest religious impressions from its sacred page.

The testimony borne to its influence and beauties by literary men is also worthy of remark. Petrarch thinks, "that if all books were destroyed, this one retained would be a greater treasure than all the millions ever published by mortal man." Sir Matthew Hale deems it "full of light and wisdom." Milton "admires, and loves to dwell upon it for its clearness and truth." Steele sees something more than human even in its style. Addison recommends the frequent perusal of it as the surest way to make life happy. Sir William Jones finds in it "more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains, both of poetry and eloquence, than can be collected from all other books that were ever composed in any age or in any idiom." As Mrs. Hemans lay on her death-bed, she repeated whole chapters of Isaiah with rejoicing lips; and in the imperfect mutterings of the closing scenes of Sir Walter Scott's life, his friends caught the sound of broken verses of Isaiah, and now and



then the simple lines of a Scottish psalm, themselves suggested by its truths. In both these instances, it may be hoped that it was not the literary beauty, but the moral and spiritual truth of the Bible that formed its chief attraction. So great was the value which our fathers attached to the Bible, that its various books were commonly called, in the sixteenth century, "The Library," ("Bibliotheca;") "No other works," says D'Israeli, "being deemed worthy to rank with them."\*

Regarded, therefore, simply as a book that has influenced our race more than any other; a book which, in one part of it, has been thought by competent judges to have afforded matters for the laws of Solon, and a foundation for the philosophy of Plato,† and has certainly moulded all modern philosophy and legislation; a book which has been illustrated by the labor of learning in all ages and countries, has been admired by millions for its piety, its sublimity, its veracity; a book, above all, which has "God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

The Bible has all the elements of a *great* book. Composed of different parts, it has but one theme, and that theme is kept in view from the beginning to the close. It contains the history of two dispensations; but in the truths they illustrate and in the impressions they are adapted to produce, those dispensations are one. Throughout we have the same God and the same "Mediator between God and men." Human nature is everywhere seen depraved and guilty, needing pardon and renewal. God is ever just and merciful; and everywhere he is revealed as seeking man's salvation and holiness. "The Old Testament," as was long ago said, "is the New veiled; and the New Testament is the Old unveiled." In the first we have the revelation of the earthly type—in the second the revelation of the heavenly reality; the one gives us the "shadow of good things to come"—the other, in a great measure, the good things themselves. The Bible has one object, and its aim is the noblest that can occupy the hearts or thoughts of man.

Hence its influence in perpetuating and in reviving religion.

Without it, the tendency of man to corrupt everything pure, everything holy, has everywhere corrupted religion itself. Thus was it, for example, in the earliest times. Between the days of Adam and Abraham we have four generations. Adam must have known Methuselah, as Methuselah must have known Shem. When Shem died, Abraham must have been about one hundred and fifty years of age. To that race God has given a primitive revelation; and once, at least, within those four generations God renewed it. Adam knew his will, and Noah entered into a second covenant with him. Written revelation, however, there seems to have been none; *that* began with the law. Mark the result: twice, at least, during this time was the knowledge of the true God all but extinguished, and twice did the world fall into the grossest wickedness and

\* Curiosities of Literature.

† Gale's "Court of the Gentiles."

idolatry; once before the flood, and again in the days of Terah and Abraham. That a written Bible would have saved them from this condition is too much to affirm; but the absence of a Bible must have left freer scope to the downward progress of man in iniquity.

At the giving of the law, revelation was put into a *permanent* form. God himself, with his own finger, wrote the precepts of the Decalogue, and he commanded Moses to write other precepts in the "book of the law." No provision seems to have been made, however, for the public reading or private study of these documents, except after long intervals. Hence the Jews fell rapidly into the superstitions of other nations. For nearly a thousand years they remained in this condition. After the captivity, synagogues and copies of the Scriptures (now greatly enlarged) were multiplied throughout Judæa, and from that time idolatry was unknown among the Jews. With other sins they are chargeable, but from this sin they were preserved.

The history of the Gospel and of modern missions confirms this view. Wherever religion, once known, has become extinct, *there* has either been no Bible, or the Bible, though translated in whole or in part, has been from circumstances or from system withheld. Once South America was, to a large extent, nominally converted to "the faith;" as was Japan. Now the people of both countries are sunk in the darkest heathenism. Those who visited them kept the Bible out of their hands. The light was put under a bushel by the very men who introduced it into the house, and now the light itself, such as it was, has perished. The lesson taught by these missions is obvious. A permanent, accessible record of religious truths seems essential to secure their permanent influence. David ascribes his wisdom and steadfastness to his study of the law; and the cure for apostasy, apostles tell us, is to give heed to the things we have been taught through their word and their epistles. Without such heed we shall let them slip, and must then sink again into a state of profounder degradation than the one we had left.

If the reader wish a fact of an opposite kind, he may turn to the history of Madagascar. There the disciples of Christ have been for many years exposed to bitter persecution, but though there have been many martyrs, there has not been one apostate; with holy steadfastness have the converts adhered to the faith. The explanation we now find to be, that they had the Scriptures among them, and that, though the foreign missionary could not longer reach them, they found *there* the secret of their comfort and strength.

What is thus essential for the preservation of religion is no less required for its revival. Contrast, for example, the state of the Jews before the reformation by Josiah with their condition after it, the reformation itself being the fruit of the discovery and dissemination of the book of the law (Zeph. 3: 1-7; 2 Kings 22: 11; 2 Chron. 34: 30-33); or mark the effects of the study of the Scriptures in the case of the same people, as recorded in the eighth and thirteenth chapters of Nehemiah, and it will be seen that the

habitual study of Divine truth, such study as only a written record allows, is under God the great instrument of religious improvement. Knowledge alone may change the opinions of men, but it is meditation that influences their principles, moulds their characters, and subdues their hearts.

The mightiest instrument of the Reformation in Europe was Luther's version of the Bible; and the Reformation made but little progress comparatively till that work was completed. In our own country the progress of evangelical faith among the people was owing to the multiplication of the English Scriptures; no fewer than one hundred and three editions of the Old or New Testament having been printed during the reigns of Henry VIII and Edward VI, a period of only twenty-eight years. In India the history of missions illustrates the same truth. The first conversion in Bengal took place after seven years of labor, and as the first Bengali Testaments were beginning to circulate in that country. Since that time the progress of conversion has kept pace in India, and in most parts of the earth, with the progress of translation. The history of the Bible, therefore, is really the history of what is the great element of the revival and progress of all true religion.

It is also the history of civilization and learning. A written Bible, to be useful, must be circulated and read; and a circulated Bible implies a correspondent duty. The principle involved in the existence and circulation of such writings is, that it is our right, and in this case our duty, to examine them: an ennobling right, a solemn duty! The ideas which the Bible reveals are the grandest that can occupy our thoughts, and the most powerful in their influence on our character. Wherever, therefore, the Bible goes and is studied, it carries with it thought, inquiry, decision. Popery teaches both error and truth—but with a system which most needs investigation, yet forbids it, and enjoins on all to submit the results of their inquiries to the lessons of authority. The Bible, on the other hand, reveals all truth and nothing but truth, bids men examine its disclosures, and then submit to what they find to be revealed. “*Prove all things,*” is its first message; and its second, “*Hold fast that which is good.*” These precepts it enforces by telling men that for the results of this examination, and the conscientious discharge of the duties connected with it, they must finally give account unto God. Clearly, wherever the Bible goes, and this doctrine is embraced, men's minds cannot fail to be brought into contact with truth, nor can inquiry and truth fail to form a thoughtful, earnest character, even though, alas! the spiritual significance of the Gospel may not be fully perceived.

The tendency of Protestantism to promote inquiry and learning soon showed itself, and was strengthened by other influences. With the study of the Bible, for example, originated in modern times the study of antiquities, of the philosophy of languages, and kindred subjects. To translate Scripture it was needful to become acquainted with the original. To the Bible, therefore, we owe the labors, in this department, of Melancthon, Calvin, Zwingle, Bux-



torf, Michaelis, Eichhorn, Schultens, Lightfoot, Kennicott, Lardner, and Lowth. To the Bible we owe the most eminent critical scholars of modern times—Heyne, Ernesti, Heeren, Schulz, Wolf, Bentley, Spanheim, Voss.

In jurisprudence and history, no authorities are superior to Grotius, Sleidan, Puffendorf, and Locke, the Basnages, L'Enfant, Mosheim, Walch and Cramer, and Niebuhr. The precepts of the Bible bid men inquire. The necessities of religious truth made inquiry essential, and hence these men, all Protestants, have intermeddled with all knowledge, and done more for the progress of literature in three hundred years than was done in the thousand which preceded them.

So in more modern times, and in distant countries, everywhere the progress of literature has been accelerated by the translation of the Bible. In India, for example, mere dialects have been raised by Christian missionaries into the place and dignity of settled tongues. Dr. Carey found the Bengali a rude medium of thought, without grammars and without ascertained principles of speech. He left it clearly defined; adapted, moreover, for conveying to those who speak it the subtlest and sublimest truth.\* Agents of the Society with which Dr. Carey was connected have, in the last fifty years, written fourteen grammars and nine dictionaries, beside a large number of elementary treatises in different tongues, the whole originating in an intense desire to make the Bible intelligible. The richness and beauty of the Sanscrit were praised by Sir William Jones; but its qualities were never fully tested or known till the era of missions and of biblical translation. At this moment the Chinese language is undergoing an amount of investigation and analysis, such as the learned men of China have never attempted, and the motive is to make a perfect version of the word of life. In Africa, in the South Seas, in Central America, and among the various Indian tribes of North America, the first books ever written consisted of portions of Scripture, and it may be safely affirmed that, but for the deep sense missionaries have entertained of the value of the Bible, the languages spoken by many of these tribes would never have been reduced to writing at all.

Nor is the influence of the study of the Bible seen in the progress of learning only; it is seen also in the advancement of general intelligence and civilization. More than half of the population of Germany are Roman Catholics, three-fourths of the universities are Protestant, and nearly every man who has gained influence in that country as a thinker was born and bred a Protestant: Leibnitz, and Lessing, and Klopstock, and Herder, and Wieland, Goëthe, and Schiller, and Kant, and Schelling, and Schleiermacher, and Eichhorn, and Müller, and Richter, and the Schlegels, the Humboldts, and Novalis, and Tieck, and Wolf, and Niebuhr. That all these men have submitted to the authority of evangelical truth cannot, alas! be affirmed, but they were all free from the bondage

\* H. H. Wilson, Esq.

of dead traditions. They had all learned the first lesson of knowledge,—to read and investigate for themselves.

Nor can any justly doubt that civilization and general improvement have followed in the track of the Bible. Scotland and Prussia have few advantages of climate or of soil, and yet they are among the most flourishing countries in the world; while the states of Italy are infested with banditti. At the commencement of the Reformation, Portugal was unquestionably superior to Denmark; now the superiority is as unquestionably on the side of the Danes. Compare England and Spain. In all the elements of temporal and intellectual greatness, the contrast is most striking; in science, in arts, in letters, in commerce, in social institution. Nor is the contrast peculiar to the parent states; it may be traced on the other side of the Atlantic. The very El Dorado of Columbus is in the possession of the Saxon, while the colonies which Spain still retains are sources of weakness and not of strength. Go where we may, it is impossible to avoid the conviction, that the mental depression of one member of the European family and the elevation of another, where these are not owing to physical causes, are to be ascribed to some moral power at work among some of the northern nations of Europe, and wanting in the southern; to the moral power, in fact, of the most suggestive and instructive of books, the Bible.

To the interests of true freedom the Bible is equally favorable. It impresses upon all the duty, and therefore claims for all the right, of inquiry, thought, and the diffusion of our thoughts. It teaches men to check every selfish passion, to respect each other's rights, to consider themselves as part of one community, and to promote everywhere the collective happiness of the race. Let the Bible be duly honored, and all men will receive their rights, and be prepared to exercise them without injury or risk to the general good.

These last, it may be said, are subordinate blessings of the study of the Bible. They *are* subordinate blessings; but only when compared with the holier spiritual ones it seeks to bestow; and no one who has marked the history of our times, or has examined the solemn questions which seem waiting for decision among us, or knows how essential to high-toned virtue manly independence is, and how conducive to true independence is moral culture, will regard them as insignificant. Taking the lowest ground, the Bible makes men sober and honest. It qualifies for privilege, and secures it. Like the godliness which is its theme and end, it brings the promise of the life that now is, and the certain hope of that which is to come.

The history of the Bible, therefore, is the history of religion, of learning, of civilization, of freedom; or at least of the light and teaching which are essential to the existence and permanence of them all.

One caution must be added to these remarks. The chief value of the Bible consists in the truth it reveals; and the most impor-

tant of the influences of the Bible depends on the application of those truths to men's hearts by means of reflection and prayer. The Protestant principle, "the Bible only the religion of Protestants," cannot of itself spiritually enlighten or save. The study of the words of Scripture, of its history and customs, is often without sanctifying power. It is the truth of Scripture, as applied by the Holy Spirit, that saves us, and it is the belief of the truth, and the consequent meditation upon it, that makes it influential. To expect anything else—to suppose that God saves us because we acknowledge that His word is our guide, even if that word be neglected—that we may feel it and be sanctified by it without the exercise upon our part of comparison and thought—is to conclude that God will act inconsistently with our state as intelligent creatures, and that the gifts of His natural government are useless under the government of His grace. For some purposes the submission of the intellect to the Bible, and the study by the intellect of the Bible, are themselves a blessing; but if the Bible is to accomplish its *great* purpose, we must bring to the study of it the devout and believing submission of the heart.—*Bible in many Tongues.*

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### ORDINATION AT ESKYLANE.

From the Coleraine Chronicle, Aug. 23d.

On Wednesday, 6th inst., the Belfast Presbytery of the Eastern Reformed Presbyterian Church, pursuant to appointment, met at Eskylane, for the ordination of Mr. G. E. Stewart, A.M., to the office of the Holy Ministry, and pastoral oversight of the Congregation of that place. The day, which was remarkably fine, and the occasion, brought together a vast assemblage of people, some of whom were from a great distance. The church—which is spacious—was densely filled in all its parts; still many remained outside upon seats in front, and numbers clustered around the windows, all attentive and anxious to hear. Of ministers there were present: Rev. Messrs. Henry, Stewart, Close, McVicker, Marcus, and Stevenson. We observed also, Rev. Messrs. Morrisson, Antrim, and Stewart and Houston, Randalstown. The public services of the day were commenced by Mr. Stevenson, with singing and prayer, after which he preached an excellent sermon from Luke 2:10: "Behold I bring you good tidings of great joy." In the prosecution of his discourse he showed: 1. That the Gospel is a system of joy in its being adapted to meet the spiritual and temporal wants of the entire human family. 2. He considered the appointed means for diffusing and perpetuating this joy, amongst which he especially noticed the Christian Ministry. In conclusion, he showed the bearing of the truth set forth upon the interests of men in all relations. Rev. J. P. Marcus defended Presbyterian ordination in a powerful manner. Rev. W. Close proposed the usual formula of questions, and then Mr. Stewart was formally set



apart to the Holy Ministry, Mr. Henry leading in a deeply impressive prayer. Mr. McVicker, in delivering the charge to the minister and people, was practical and pointed, and evidently spoke from what he felt.

In the same place, at 6 o'clock, P.M., a soiree was held. The public largely attended. As many as 600 sat down to tea. Tea being ended, Mr. Marcus was moved to the chair, the duties of which he discharged in a felicitous manner. The Chairman introduced the Rev. George Stewart, the newly ordained minister, who spoke in very appropriate and feeling language of the important office with which he was invested, and the onerous duties he was called to discharge. Mr. Stevenson then delivered an energetic address upon revivals, showing their nature and necessity. Mr. Henry followed in a telling speech on temperance, in which he demonstrated the evils of the drinking system upon the spiritual and temporal well-being of mankind. Suitable portions of psalmody were sung at intervals. Thus the evening was spent pleasantly, and, as it seemed, profitably. It is hoped that the work so auspiciously commenced will prosper, and result in the present and future welfare of all parties concerned.

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#### DEPUTATION IN BALLYMONEY.

ON the evening of Wednesday, the 10th instant, at seven o'clock, the Rev. Alexander Clarke, and the Rev. Alex. G. McAuley, Deputation from the General Synod of the Reformed Presbyterian Church, America, to the sister Churches in Britain and Ireland, were received in the Ball-Room, by the members and friends of the Eastern Reformed Presbyterian congregation, Ballymoney. Hugh Small, Esq., was called to the chair, and the Rev. J. Marcus opened the meeting with devotional exercises. The Deputation being introduced by the chairman, the Rev. Alexander Clarke gave a lengthened and very interesting account of his abundant labors in Nova Scotia for nearly thirty years. The Rev. Mr. McAuley, in a lengthened and elaborate address, gave a very pleasing account of the working of the membership of the Reformed Presbyterian Church in the United States, and also of the success of their mission in India. A vote of thanks to the Deputation was moved by Dr. Taylor, and seconded by Mr. Joseph Gordon, and carried by acclamation. Portions of psalmody were sung at intervals, and the Rev. Dr. Stavely concluded the meeting by pronouncing the apostolic benediction. The meeting was large and highly respectable. Besides the ministers already mentioned, we observed the Rev. Messrs. Park and Usher, of Ballymoney, and the Rev. Mr. McConachie, Mosside. We understand it is intended to entertain the Deputation at a *soiree* before they leave this country.  
—*Colerain Chronicle.*

## BALLYMONEY—SOIREE AND PRESENTATION.

UPON Wednesday last, the Rev. Messrs. Clarke and McAuley, the delegation from the American Reformed Presbyterian Church to the sister Churches in these lands, were entertained by their brethren and friends, in the Ball-room, Ballymoney. The room, which is commodious, was appropriately and tastefully fitted up for the occasion. The walls were decorated with evergreens. Flowers in abundance diffused their perfume, whilst appropriate mottoes and devices, properly placed, met the eye of the beholder.

At the specified hour a select company, comprising a large portion of the intelligence and piety of the town and vicinity, assembled.

Of ministers belonging to the different Christian Churches, there were present Rev. Messrs. Marcus, Park, McFadden, Usher, Ballymoney; Simpson, Portrush; Simpson, Toberkeith; McConachie, Mosside; Dr. Thompson, Kilaughts; R. Henry, Belfast; G. E. Stewart, Antrim; also, Todd, Finvoy; Brown, Garryduff; and McVicker, Cullybackey.

A blessing was asked by Rev. R. Park, and thanks were returned by Rev. Mr. Usher. Wm. Moore, Esq., LL.D., Moorefort, was then moved to the chair by the Rev. Dr. Thompson, and the motion was seconded by Rev. Mr. Todd.

The Chairman, after prefacing the business of the evening in appropriate terms, introduced to the meeting Rev. Mr. Clarke, who having briefly adverted to Nova Scotia in a physical and religious point of view, spoke at length upon the necessity of greater effort in the service of the Lord and for the coming of his kingdom. In forcible terms he condemned the narrow selfishness, the worldly-mindedness, the apathy and unconcern of professing Christians, when millions are living destitute of the knowledge of the true God, and to all appearance going down by the sides of the pit.

Rev. Mr. McAuley followed, showing the necessity of united and energetic efforts against the common enemy of mankind, and in extending the kingdom of Christ in all lands.

Rev. J. Simpson then moved a vote of thanks to the Deputation for their interesting speeches. In a neat concise manner he contrasted American with British Christianity, showing that the American Christians excel us in these countries, in brotherly love, and secondly in their systematic manner of giving for the support of the Gospel. The motion was seconded by Mr. McConachie, who amused the meeting by a number of anecdotes, and then paid a well-merited tribute to the memory of the Fathers of the American Reformed Presbyterian Church. The address was then read by Rev. R. Henry, and a select number of valuable books, richly bound in morocco, was presented to Mr. Clarke by Mr. J. Gallo-way. They bore the following inscription:

“Presented to the Rev. Alexander Clarke, Moderator of the General Synod of the Reformed Presbyterian Church, United States, in North America, at a public entertainment in Bally-



money, by a number of the members of the Eastern Reformed Presbyterian Church, on the occasion of his visit as a Deputation to the sister Churches in Britain and Ireland, as a token of their approval of the invaluable and honorable work in which he is engaged, and their high appreciation of his devoted and successful labors, for a period of nearly thirty years. Signed on behalf of the subscribers, James Galloway, Secretary; H. Small, Treasurer. Ballymoney, 17th Sept., 1856."

A corresponding number, with a similar inscription, were presented to Mr. McAuley.

Mr. Clarke and Mr. McAuley then severally replied in brief terms, expressive of their appreciation of the gift bestowed, and gratitude to their many friends.

The assembly was entertained at intervals by select portions of sacred music. The benediction was pronounced by Rev. Mr. Marcus, and at eleven o'clock the meeting dissolved, highly gratified with the entertainment of the evening.—*Ibid.*

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### ADDRESS.

To the Rev. ALEX. CLARKE, Moderator of the General Synod of the Reformed Presbyterian Church, North America, and the Rev. A. G. McAULEY, Recording Secretary to the Board of Missions of same Church, read at a Soiree in Ballymoney, and accompanied by the Presentation of a number of Theological Works, given by Members of the Eastern Reformed Presbyterian Church.

REV. AND DEAR SIRS: We are much gratified that the Synod of the Reformed Presbyterian Church in America, of which you are distinguished ministers, deputed you to visit the sister Churches in Britain and Ireland.

We hail your presence among us with gratitude, and feel a deep interest in what we have heard and learned from you, on this interesting occasion.

We rejoice in the stand you have made for civil and religious liberty, in your protest against slavery, in your consistent and uncompromising advocacy of the rights of our fellow-men in bonds, in the defence you have made of the Gospel, and in your devoted and successful labors in gathering in the redeemed, and building up the Kingdom of the Redeemer.

As a token of our approbation of your high character, and of our gratitude to the Head of the Church for your labors in the Gospel field, and as a remembrancer of your visit to your native country, we beg your acceptance of these Books, accompanied with our earnest prayers for your safe return to your adopted country, and for many years of still more successful labor in the cause of our divine Master, hoping that we may all meet at the right hand of

Him who stands in the midst of the Churches, and holds the stars in his right hand.

Signed on behalf of the Subscribers,

JAMES GALLOWAY,  
Secretary.

H. SMALL,  
Treasurer.

To the Rev. A. CLARKE and Rev. A. G. M'AULEY.

BALLYMONEY, 17th September, 1856.

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### LECTURE IN BALLYMONEY TO THE YOUNG AND SABBATH-SCHOOL TEACHERS.

THE Rev. Alex. G. McAuley, of the Reformed Presbyterian Church, Philadelphia, who is over on a deputation to the British Churches, gave a lecture in the Town Hall on Sabbath evening last. He chose for his subject—"Remember now thy Creator in the days of thy youth." It was handled with the hand of a peculiar master. It was most appropriate, discussed with simplicity and power, and illustrated with great point and beauty. The young were gratified and charmed, and old and venerable Sabbath-school teachers were edified and cheered with the proceedings of the evening. The music, which called forth the principal talent of the town, was particularly good.—*Colerain Chronicle*.

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### DOMESTIC MISSIONS.

MR. EDITOR,—For the last two or more months, I have been doing, or rather trying to do, the work of a domestic missionary. In Tennessee, the Reformed Presbyterian Church has two distinct organized congregations; one in Blount County, East Tennessee, and one in Leen County, Middle Tennessee. These churches are without pastors, and could they be supplied, there is no reasonable doubt of their life and growth as churches. But when the candlestick of ordinances is taken down, or not put up, it cannot be expected that they will prosper.

The opinion of some is that slavery will root out religion, where religion does not root it out. This is the appearance, so far as the Associate and Reformed Presbyterian Churches are concerned. It is much to be desired that these churches could have maintained their existence in Slave States. There is the place where their testimony and practice are needed, where many might have been prevented from falling into that unhappy course of conduct who now have done so, and where many, who are opposed to the practice of slavery, could have been encouraged to come out of it. Sin is deceitful. It is so of slavery. It has its sweets to the natural man; and many, who do not reflect, fall into a course of conduct, sweet to the mouth, but bitter in the belly. Whatever opinions may be entertained on the propriety of preserving our Church in

Slave States, one thing is certain, it is the duty of church courts to exercise a shepherd's care over them while in Slave States. Their exodus cannot be effected by a word. It is a work of time. The Church in the South has furnished the seed of most of the Western churches. It is still able to do so, and is doing so, though not to the extent formerly done. The brethren in Tennessee are an intelligent, orderly, religious living people. In their hands the cause and testimony of the Church have not suffered; and were it proper to make comparisons, it would be found that they are not behind the more highly favored portions of our beloved Zion. Cultivate them, while here, for their own sakes,—cherish them for the good they have done, and may yet do, in planting the Western wilderness, and making it blossom as the garden of Eden. I plead for these people that they be not neglected in the Church's distribution of ministerial aid. I plead, for the sake of their wives and little ones, that they be not neglected, whose daughters are this time putting to their hand, and raising their voice for the call and support of the ministry in their midst.

It is worthy of mention that these people, comparatively destitute, are animated with a spirit and zeal for foreign missions worthy of the more highly favored portions of our Church. In more cases than one have I found them engaged in systematic benevolence as the Lord prospers them. The widow I have found laying up her mite, till the opportunity would occur for its appropriation. One old lady, whose steps scarcely can bear her to the house of God, and is at a distance, said, "I still understand you are doing something for the cause of missions; here is my mite; please put it in when you give your own." The receiver said to the writer, this mite I hold to be of more value in the cause of missions than the large sums of many who cast in out of their abundance.

In closing this note, let not the young man or the old man, who may be called to visit these churches, think his labor will be in vain in it. He will preach to a hungry people not loathing the manna,—he will preach repentance and remission of sin to many sinners, who, though not of the Church, yet delight to wait on the ministrations of the sanctuary as dispensed in the Reformed Presbyterian Church.

M.

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### AN INFALLIBLE CURE FOR A BAD MEMORY.

A YOUNG woman, who was converted to Jesus under the ministry of a beloved friend of ours, called upon us the other day about a matter that was near her heart—the spiritual welfare of a dear relative. She spoke of the sermons she had heard my friend deliver nearly a year ago, and said "they came to her remembrance sometimes even more fresh and precious than when she heard them." I had heard that she had a good memory, and that she might be seen at times, on Monday, at meal hours, in the factory, with a group of girls around her, repeating to them the sermons she had

heard on the previous Sabbath; and I said to her, "You have a good memory, I believe?" She replied, "I cannot complain of my memory; it might be better, but I am thankful for it as it is."

"It is a great matter," said I, "to have a good memory for spiritual things: some people's memories are like a sieve; they let the 'water of life' very readily and swiftly through, but faithfully retain all grosser matters, such as the chaff, straw, and rubbish of 'earthly things.'"

"A friend," she said, "was complaining to me the other day of a bad memory; and I said, 'I can give you a cure for a bad memory.'" Her friend was all ear to hear it, and earnestly asked, "What is it?" "This is it: *The Holy Ghost shall bring all things to your remembrance.* When ministers preach with the Holy Ghost, and we hear with the Holy Ghost, and depend upon the Holy Ghost to bring all things to our remembrance, the worst memory will become much improved."

"What did your friend say, when you told her that?"

"She smiled, and said, 'Yes, that's true.'"

Dear reader, what do you say? Are you afflicted with a bad memory for all things? Then, while you use every means for its improvement, bear it as you ought to bear all other afflictions. But if you remember the things of time and forget the things of eternity, if you retain the temporal and forget the spiritual, you had better look into the state of your heart; for, in such a case, there is something radically wrong there. Get your heart renewed by the Spirit of God and set upon the things that are above, and you will soon have as good a memory for *the spiritual* as you have for *the temporal*. If any dear child of God laments the treachery of his memory, and would have a cure for it, we must say that there is none equal to the one our young friend recommended. By all means give it a fair trial.

"Many," says Bishop Hopkins, "are discouraged from studying the Scriptures, because, as they say, their memories are so treacherous and unfaithful, they can retain nothing. More pains will supply this defect. Memory is the soul's steward; and if thou findest it unfaithful, call it the oftener to account. A vessel set under the fall of a spring, cannot leak faster than it is supplied. A constant dropping of this heavenly doctrine into the memory, will keep it, that, though it be leaky, yet it never shall be empty. If Scripture truths do not enrich the memory, yet they may purify the heart. We must not measure the benefit we receive from the Word according to what of it remains, but according to what effect it leaves behind. Lightning, you know, than which nothing sooner vanisheth away, often breaks and melts the hardest and most firm bodies in its sudden passage. Such is the irresistible force of the Word: the Spirit often darts it through us—it seems like a flash, and gone; and yet it may break and melt down our hard hearts before it, when it leaves no impression at all upon our memories. I have heard of one who, returning from an affecting sermon, highly commended it to some; and being demanded what he remembered



of it, answered, 'Truly, I remember nothing at all; but only, while I heard it, it made me resolve to live better; and so, by God's grace, I will.' To the same purpose, I have somewhere read a story of one who complained to an aged holy man, that he was much discouraged from reading the Scriptures, because he could fasten nothing upon his memory which he had read. The old hermit (for so, I remember, he was described) bade him take an earthen pitcher, and fill it with water. When he had done it, he bade him empty it again and wipe it clean, that nothing should remain in it. Which when the other had done, and wondered to what this tended, 'Now,' saith he, 'though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so, though thy memory retain nothing of the Word thou readest, yet thy heart is the cleaner for its very passage through.'"

We conclude, by giving an anecdote from Clarke's "Lives"—old, but good,—of a saint of former times, Patrick Macklewoth, "who had his heart touched, in a most remarkable manner, by the Lord." . . . . "It had been long his burden, that he had such a bad memory, so that he could retain almost nothing of what he heard, and bitterly complained thereof to a worthy minister. He advised him that, when he heard any truth which he desired to remember, he should commend it to the Lord, and entreat Him to keep it for him, and to give it to him back again, when he should stand in most need of it; which accordingly this holy man did put in practice most seriously; and, when he came to lie on his deathbed, to his minister and divers other Christians who were present, he did solemnly declare, how wonderfully the Lord had answered his prayers; for whereas want of memory had been his great burden, now the Lord had given him back all those truths that he had put into his keeping, so that what he had heard many years before was now most clearly brought unto his remembrance; which he showed by repeating many particular truths and notes of sermons, which at such and such a time he had heard."

Infallible in all ages has been the divine prescription for a bad memory—"The Holy Ghost shall bring all things to your remembrance."—*Christian Treasury*.

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## INDIA'S DAUGHTERS.

### I. FACTS.

"NOT a single seminary for females existed in all India till British benevolence interposed to rescue that fair region from so foul a blot."—*Rev. Dr. Duff*.

"The book of knowledge is as completely closed upon woman, as the light of day from the born blind."—*Babu Koilas Chunder Bose, a Calcutta Hindu*.

COMMON EXCLAMATION.—"Cursed be the day when a female was born in my house."

CURRENT PROVERB.—“To educate a woman, is to put a knife into a monkey’s hand.”

“Hinduism has utterly divested the mind of the natives of all esteem for women.”—*Rev. Murray Mitchell.*

“A prey to the cumulative energetic action of evil for three thousand years.”—*Rev. John Braidwood.*

“Subject to man from the cradle to the grave.”—*Rev. Dr. Duff.*

“Immemorial usage is transcendental law.”—*Manu.*

Suicides in India are far more frequent among women than men.

“In melancholic meditations about the fate of her daughter, a mother spends many of her leisure hours.”—*Ramanoojooloo’s Women in India.*

The higher classes are “immured in the parental prisons of home.”—*Late Rev. John Macdonald.*

“Only the lower castes of Hindu women are visible.”—*Rev. K. M. Banerjea.*

“As in India woman herself is, so in Britain her case has been, modestly kept in the shade. It cannot be always thus. Her wrongs, so silently borne,—India’s social elevation, which, without *her*, cannot be realized; the preciousness of her own soul; the interests of future generations, and the honor of Britain, unite in demanding for her claims a place among the great enterprises of the day.”—*Rev. John Fordyce.*

“The female half of the teeming myriads of India, instead of enjoying the light of day, breathing the free air of heaven, softening life, awakning the varied tendernesses of nature, and diffusing the unperceived but mellow influence throughout society, have been cruelly immured, sunk, degraded, brutalized,—fitter companions for the brutes that perish, than helpmates of him who was formed in God’s image.”—*Rev. Dr. Duff.*

“O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!”—*JEREMIAH 9 : 1.*

## II. EXTRACTS.

LORD PANMURE.—“He, who regards with other than detestation the slavery and degradation in which the females of India are kept, has not the feelings which ought to inspire a Christian man.”—*Speech, 1854.*

LATE REV. JOHN ANDERSON.—“The missionary ought to speak in such a way as to rouse the Church’s slumbering sympathies to do more than she has yet done for the females of this land.”

REV. DR. DUFF.—“It (the Female Institution) is a worthy and noble addition to our other Institutions; without it, our mission would be altogether incomplete; it would be *but half a mission.*”

FREE CHURCH RECORD.—“Every effort should be made to bring an equal number of both sexes under Christian instruction.”—*May, 1855.*

REV. T. SMITH.—“Female education ought clearly to be re-

garded as one of the first of missionary works, both in the scale of importance and the order of time."—*Calcutta Christian Observer*, 1840.

"A great work has to be done, a work that will not be done in a day, in a year, in a generation—a work, that will require to be prosecuted with calm, steadfast, inflexible determination."—*Calcutta Review*, 1855.

REV. DR. HETHERINGTON.—"The time has come (1854) for reconsidering the whole subject of female education in India, with the view of attempting to place it on some comprehensive basis."

WITNESS, 13th September, 1854.—"Till Christianity be domesticated, it has no sure hold of any country; and until females receive a Christian education, there can be no domestication of Christianity."

REV. JOHN FORDYCE.—"I return to Britain, feeling far more impressively than when entering Bengal, that to forward the emancipation of India's daughters is my special mission. To awaken intenser interest, to elicit enlarged liberalities, to enlist laborers fired by a hallowed enthusiasm, shall be but diverse converging aims of a great single purpose. Its time is come. Our part in the work may be small, but it *is* great. Advocates will plead, and wrestlers pray, the generous give, and the patient toil; and the final issue will be light and love, peace and purity, in India's happy homes."—*Report, Calcutta*, 19th January, 1856.

"How much owest *thou* unto my Lord."—*Christian Treasury*.

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## THE OBJECT OF LIVING.

THE richest man in a commercial city stopped the mouth of a grumbler, by asking, if he would become the manager of all his property for his "food and clothes;" for, said he, "*that is all I get.*" And when one sets himself candidly to inquire what else he gets out of the pursuit of wealth, or its possession, he is driven to the admission, that, in reality, he has nothing which may not be enjoyed by those who have but little of his riches. All that money will not buy—contentment, love, and heaven; all is just as truly within the reach of others, as of him who counts his gold by the millions. Money will not buy peace of mind. It cannot make a softer pillow than the poor man has, who goes to bed with a clear conscience and comfortable health. But from time immemorial to time present, men have been chasing after wealth, as if it could buy that which they seem to have less of after they are rich than ever before.

But there is luxury in *living*, if there is not perfect bliss in living in luxury. There is luxury in *living*, if the true end and aim of life are kept in view. There is the possibility of amassing a store of wealth, that will yield permanent satisfaction, giving to its possessor all the enjoyment that the noblest mind can crave, and this without the possibility that it will diminish with years, or pall

on the taste from long experience. This is to be found in a life of USEFULNESS. And this is the most that any man can get out of life, who looks at the grand object for which, as a rational, accountable being, he ought to live.

To be useful, he must be holy. Virtue is the mainspring of all right action, and he who has his heart right, loves to act aright. His own soul being at peace, he looks out upon the world and seeks for objects on which to spend his sympathies and powers. Being good, he desires to do good. His own goodness makes him a companion of the great Author of all goodness, with whom he has communion as friend with friend. He communes with holiness in all kindred minds, and feels his spirit in sweet accord with it, wherever found in the universe. This sympathy with the pure lifts him above a world of sin, and delivers him from the suffering he would endure, if the shafts of the wicked could reach him. Conscious of always meaning to do right, and strong in his purpose, it is no great trial to have his good evil spoken of, or not spoken of at all. He can bear opposition or neglect, assured that all things will work together for his good, though his own good is the least of the motives that propel him to his course of action. With such an even mind, it is a joy to him to do, and not a misery to suffer! Even pain becomes sweet when endured in a good cause, and he counts not even his life dear, if by its sacrifice he can win the great end for which life was given.

Not those only who are doing great things are working out the object of life. Here is the grand error over which thousands stumble into lives of inglorious action. Because they cannot be leaders, they will not be soldiers. Because they cannot do some great thing, they will do nothing. The names of martyrs and reformers, of philanthropists and of many who have done the world some great service, ring in their ears, and would rouse them to action, if they saw a field of duty and a harvest ripe for their sickle. But the world is not in need of such spirits only. When they are wanted, they will come at the call of God, and stand in their lot to do and die. What the world needs now, is a race of men and women to be holy themselves, and show the power of holiness to those around them. Let each man, as did the returning Jews, build the wall of the city over against his own door, and soon the work will be done, and well done. Let every man do good as he has opportunity, and the opportunities will be abundant, and he will have no time to spare. Specially let him see to it, that his own vineyard is not left to lie waste, while he cultivates the vineyards of others; but watering, training, and pruning his own vines, let him teach by example, and distribute of his fruits among those who have less.

They soon learn the object of living, who thus labor to do good. They find, that to enjoy God, is to enjoy everything worth possessing. And this glorious reward is not so much a gift as a result. It flows into the heart of him who has the great end of life in view; and when this life is ended, it becomes his joy forever.—*N. Y. Observer.*



## LETTER FROM REV. J. R. CAMPBELL, D. D.

MISSION HOUSE, SAHARANPUR, April 19, 1856.

MY DEAR BROTHER STUART: We had a very good time at the fair. Although it was by far the smallest I have seen there for twenty years, yet we had large and attentive crowds to listen to the good news of the Gospel. Idolatry seems to be on the wane, and to have lost much of its *prestige* among the people. We hope to live to see the day when that celebrated place of pilgrimage will, in a great measure, be deserted, and its filthy and polluting shrines become, as they now are to some extent, a place of lodgment for the moles and the bats. We trust many have carried away with them to distant places a sufficient amount of knowledge of the way of Salvation, to guide them, under the direction of the Spirit of God, to the only Saviour of sinners. Cases are frequently coming to the notice of missionaries now, of such pilgrims obtaining a saving knowledge of the Gospel, by having it preached at these melas, or from the books which they obtained at them, so that we are encouraged to go on casting the bread on the waters, not knowing which shall prosper. This we do know, that God's word shall not return unto him void, "but it *shall* prosper in the thing for which he sent it." The self-wise but ignorant and conceited heathen may despise and scorn the foolishness of preaching, as a weak and insufficient instrumentality, yet it is mighty through God, and destined to pull down, in utter ruin, every towering establishment of Satan in this, and all other pagan lands. We have never doubted the results of a faithfully preached Gospel, and of the efforts of the Church of Christ to evangelize the world. The Sebastopol of idolatry in India, with all its reduplicated fortifications and powerful bastions of caste and superstition, and supplied so plentifully with arms and ammunition and subtle Brahmins to beat off the attacks of the allied armies of Christendom, must surely be blown up and destroyed forever. The victory of our Prince Immanuel is sure, but he must have the glory of it. The crown must be placed upon *his* head, for he only is worthy to receive glory, and honor, and praise, and power forever. How blessed to be engaged in such a glorious service, and to aid in any way toward the accomplishment of such blessed results. Yet, "this power have all the saints." It is their privilege, as well as their duty, to aid in spreading his kingdom, and in crowning him *Lord of all*. O, to feel more that we are *entirely* his; that he has bought us with his precious blood; that he has redeemed us from an eternal hell; that he is raising us up and preparing us for the enjoyment of an eternity of untold happiness with himself in heaven; and that he is graciously permitting us for a few years to be co-workers with himself in bringing our fellow-men to a participation in the same glorious salvation! O, dear brother, how these thoughts should make our hearts leap within us, and how eagerly and heartily we should engage in any good word and work for the promotion of our Redeemer's glory. If shame and regret could

annoy the saint in glory, it would be occasioned by their having done so little to promote the glory of their Redeemer on earth. The thought of this must ever fill them with wonder and amazement, and cause them to lie low in humility before the throne of his glory.

We are all quite well, and everything goes on as usual. We have had a great gathering here at the consecration of an idol to be placed in a splendid temple. Some thirty or forty thousand people, I should think, besides the residents of the city, have been present, and many thousands of rupees have been spent in folly and sin, not so much to promote idolatry as to make to the traders in the affair a *great name*. This is the only thing that can induce a Hindu to give away his money. I tried to preach the Gospel to them several times. As ever, dear brother, yours in precious Christ.

J. R. CAMPBELL.

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#### LETTER FROM REV. W. CALDERWOOD.

SAHARANPUR, 2d May, 1856.

MY DEAR BROTHER STUART: By Mrs. Woodside's note of to-day, we learn that Brother Herron is to start for Lodia next Monday. Brother Janvier is there alone, and wishes Brother Herron to help him; I suppose for only a short time. Mrs. Woodside had the small-pox very lightly, and is now entirely well. All our missionaries are well, I believe. Brother Campbell dined with us to-day, and seemed to be in good spirits. The English school is now held on our compound, at six A. M. to nine and a half. Brother Campbell has put me in charge of this, and I like it very well. We have always found it difficult to get the boys to attend worship on the Sabbath. To accomplish this more easily, as well as to do good otherwise, I opened a Sabbath School last Sabbath, before church commences, and required all the scholars to be present at the school, and after school they all came into church. I really felt quite happy that I was, in God's providence, permitted to teach a Sabbath School, if it were no more than 25 scholars, of *heathen boys*. I would like just to introduce my *little* school to yours of thirty times the size. I think if I could just show these 25 boys to seats in your school, there would be no little staring on all sides. Well, I hope the time will come when many from your school and this school will sit down together where they may engage forever in praising Him of whom they are now learning. We are getting along well, I hope, with the Hindustani language. Never sick.

Affectionately yours.

W. CALDERWOOD.

## EARTHLY GLORY.

MAN is the noblest specimen of God's creative hand. Once he was pure and holy like the angels of heaven. The image of the Divinity was enstamped upon him, and earth was a Paradise. Then the human breast was free from those pernicious and debasing passions which cancer the heart, destroy happiness, and shorten life. Then Reason sat enthroned in all her native strength, unclouded, unperturbed, untrammelled by sin. The soul looked up to the great Author of its being with childlike confidence and love, and desired that he should be all in all.

But this creature, so noble, so Godlike, has fallen from his primeval innocence—he has lost his first estate. In his fallen and unrenewed condition, he no longer cares nor seeks for that which once constituted his chief enjoyment. Selfishness has supplanted supreme love to God; the glory that is seen and temporary, is preferred to that which is unseen and eternal. For this he toils amidst dangers and difficulties, with most intense ardor and untiring perseverance; for this he endures hardships and privations; for this he willingly sacrifices his short and uncertain days; than this, though heaven be offered, he asks no greater gift.

That man seeks earthly glory is a fact, that stands out in "bold relief." This has been the case in all ages and in all countries. The history of the world proves it. Let your mind wander down the long stream of years, and ask, Why was Babel built? Why did the men of antiquity conceive the design of raising that stupendous structure? We are told that they wished to have a name in the earth; they desired to get glory to themselves, rather than to Him who had preserved Noah and his family in the Ark, when the fountains of the great deep were broken up.

Again, behold those lofty Pyramids; now venerable with age, and that have braved the seathing blasts of time for centuries. Why were their foundations laid? Why so much expense in treasure and labor to construct them? Was it not that the name of some great one of earth might be immortalized, and handed down to the latest generation? See Alexander, the conqueror—he marched his phalanx over a large portion of the Eastern hemisphere. The mighty hosts of Darius disappeared before him; Medes nor Persians could withstand him. From Greece to the borders of India he extended his empire. Conquest after conquest was added, until he finally received the title of the World's Conqueror. But when there were no more victories for him to gain, no more nations to subdue, no more laurels to win, we are told that he sat down and wept. Why was all this? I leave you to infer for yourselves. Why did Cæsar pause upon the bank of the Rubicon? Ah, there was a struggle—a struggle, as to whether Roman liberty or his own ambition should be sacrificed. He chose to immolate the former, and upon the blood-stained field of Pharsalia, he put the

seal to his determination. In more modern times, why did Napoleon, once so poor and obscure, aspire to the throne of France? Why did he seize the sceptre, and wear the crown of royalty? Why did he scale the snowy Alps, and march over the burning sands of Egypt? 'Twas Earthly Glory that spread her charms before him—the mock-sun that beamed in the heavens—the great moving power that urged him on in his mad career, until the star of destiny went down in darkness and gloom, and the fate of Bonaparte was sealed forever.

But the glory of earth passes away. Like the shadow that flits across the landscape, it is soon gone; like snow in mid-summer, it quickly disappears; like the morning-cloud, it melts away. Point me to the noblest achievements of man, show me the works of his hands, and tell me if “passing away,” is not inscribed upon them all. Where is Babylon, that great city, the pride of Assyria, which Nebuchadnezzar boasted was built by the power of his might, and for the honor of his majesty? What has become of her hanging gardens, her spacious walls, and her brazen gates? Alas! Nimrod’s capital, like Nimrod’s kingdom, has passed away. The crumbling ruin now marks the place where once her palaces stood; the howl of the wild beast now resounds where once was heard the melody of music, and the voice of rejoicing. The bat and the owl hold their midnight revels there, and sing the requiem of departed greatness.

I need not refer you to other examples to illustrate the truth I have in view. Let us profit by the past, and endeavor to seek that glory that comes from above; the glory which is holy and elevating, that knows no change, that endures as long as eternity. *Let us seek it*, for it will sweeten our joys, brighten and smooth the rugged path of life. Living, it will make us useful and happy. Dying, it will make us triumphant over death, hell, and the grave, and give us a seat at the right hand of the Almighty on high.—*American Presb.*

### THE RULING PRINCIPLE.

“There is a gravitation in the moral, as in the physical world. When several bodies are collocated near each other in the heavens, that which has the greatest weight takes the central place, and the others move around it as satellites. So when several desires are operating simultaneously in the soul, that which is strongest occupies the governing place of the will, and the rest give way. When love to God is habitually in the ascendant, or occupying the place of will, it gathers around it all other desires of the soul as satellites, and whirls them along with it in its orbit around the centre of attraction—*God.*”—W. H. HEWITSON.



## OBITUARIES.

MR. JOHN MARTIN, Sr., was born in Chester District, South Carolina, January 20th, A. D. 1785. He joined the Reformed Presbyterian Church in 1806. In 1810, he left his native State, principally because of the evil influence of slavery, and emigrated to the then wilderness of Indiana territory. He bore his part in helping to turn the forest into fruitful fields. And while he was "diligent in business," he was not forgetful of the soul's interest, carefully observing household religion and the public ordinances of grace when opportunity offered.

In 1838, he was called to fill the office of Ruling Elder in the Walnut Ridge congregation of Reformed Presbyterian Church, Lawrence County, Indiana. Here he continued until 1851, when he emigrated to Warren County, Illinois. He was chosen by the Monmouth congregation, and was one of her rulers up to the time of his dissolution, which happened March 10th, 1855.

The deceased was active and energetic, of ardent disposition, hospitable, kind, frank, and "provided things honest in the sight of all men." He was Christian in his deportment. He endeavored to live out his principles. One instance may suffice to illustrate. When it became apparent to him that those with whom he had formerly co-operated politically, were determined to use Federal power to strengthen and secure slavery by indorsing the Fugitive Slave bill, and joining hands with the slaveholder by "depreceating" free discussion in relation to this evil, he broke his party ties and held himself ready to carry his principles with him also, the 365th day of the year.

He had the happiness to see the blessing of God on his own and his beloved partner's (she had gone to her rest some four years before him) endeavors, to bring up their offspring in the nurture and admonition of the Lord. His five children who survive him, had long before his decease given comfortable evidence that they were interested in the everlasting covenant.

They have lost him whose voice often cheered, whose hand often helped, and whose presence was always welcome. He is dead, but they have a hope that when Christ shall appear, he shall be like Him: for he departed trusting in his Saviour for salvation. S.

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MR. W. W. HOGUE, was born in the State of Indiana, September 10th, 1815, and was baptized in the Reformed Presbyterian Church. He made a public profession of his faith in Christ at about 18 years of age, in the congregation at Princeton, then under the pastoral care of Rev. John Kell. He resided in his native State, and worshipped in the congregation of his espousals until 1844, when he emigrated to Warren County, Illinois. Here, with his father's family, he was the nucleus which grew into the Reformed Presby-

terian congregation of Monmouth. At the organization of said congregation, he was chosen to fill the office of Ruling Elder, and was ordained and installed a ruler in the House of God September 17th, 1847. In this office he continued to the time of his death.

The deceased was of modest and retired disposition, and very unassuming in his intercourse with his fellow men. He was "ready to entertain strangers," sociable with his neighbors, a kind husband, a tender father, a friend of mankind, and a Christian.

He died as he lived, peacefully, having a firm persuasion that God was his reconciled Father, through Jesus Christ, on the 16th of May, 1856, leaving a wife and five children to feel his loss, and yet to rejoice that their loss and the loss of the social and religious community, was gain to him. For "to be with Christ, is far better."  
S.

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DIED, on the 25th of August last, in Exchangeville, Pa., Mrs. MARY JANE, consort of Wm. H. Axtell, M.D., in the 38th year of her age.

At the age of seventeen, the deceased connected herself with the Reformed Presbyterian Church of Shenango, then under the pastoral care of Rev. A. W. Black, D.D. Of this church she continued a consistent member until the day of her death. Her highest aim was to honor the Saviour by a godly walk and conversation in the world. During her last illness, which was prostrating and painful, Christ was all her hope and her salvation. She sometimes wondered to the writer why she was kept here so long, enduring such suffering, but would invariably add, "when I reflect how much my *dear Saviour* has suffered for me, I forget all my own, and am lost in the contemplation of his wonderful love in dying for me."

She often mourned over her impatience to be away, whilst all around admired what she deplored. From the time she became convinced that the day of her death was not far distant, she at once set her house in order, and cheerfully awaited the hour of her departure. The precious promises were ever dear to her, and we doubt not, that when called to pass through the dark valley of the shadow of death, her Saviour was with her. She was the mother of eight children, two of whom we trust she has already met in a better world; the rest, with a husband, an aged mother, and many other friends, are left behind to mourn that loss which is her gain. "Blessed are the dead who die in the Lord."

J. M. S.



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